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"there's plenty of oil!"

"...but there's no light!"



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THEOLOGICALS

O. F. M.

PREV. S. BARBARAE

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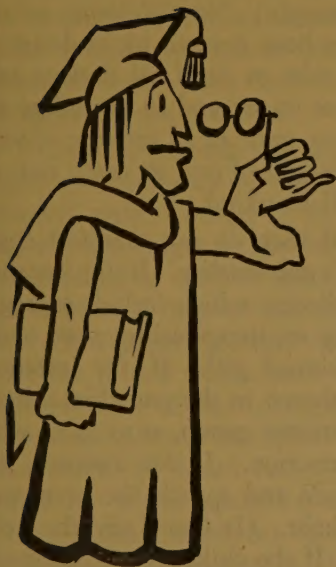
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Editorial

Are Catholic

Schools Divisive?

THAT is the great question—bandied back and forth by the enemies of the parochial school and answered at length by its friends. Are Catholic schools

offensive to democracy? Do Catholic schools turn out graduates who are disloyal to the highest ideals of America? Are they a danger to the common good?

So ridiculous do these questions seem to a Catholic, so inane, so lacking in the reasonable foundation which is indispensable if they are to be answered in intelligent vein, that one is left sputtering speechlessly—or else driven to needlessly frantic flag-waving in proof of one's patriotism. It is expecting a great deal to think that put on the defensive by the secularist frenzy, we Catholics should yet remain calm and clear-minded enough to discuss the issue objectively, to proceed to self-examination dispassionately, to confess our faults with such tranquil humility that we can then live our Christian ideals in a more mature way than formerly. All this is admittedly a high expectation, yet with the light of the Holy Spirit it can be attained.

We should like to propose a few points that seem necessary to consider in such a self-examination. We give them to provoke thought—not because we feel that we ourselves have the solutions to the manifold difficulties involved, but because we think they are considerations worth careful pondering.

Are Catholic schools divisive? We could throw down the challenge that Catholic schools are divisive when they are not thoroughly *Catholic*—or, in other words, not Catholic enough.

(This, please note, is quite different from what our antagonists say: that they are not *American* enough.) Now *Catholic* means *universal*, and the Church has always been marked by its desire to embrace all men, for its ability to take to itself all nations and all classes of people, for its eagerness to use and to assimilate all cultures. The Body of Christ is never static in its growth; always there is the mission to include all, to spread out, to reach out, to be synonymous in extension with all mankind.

Catholic schools are divisive if they do not manifest completely this awareness of the Church's universality. If, for instance (as actually happened), in an archdiocese which forbids segregation, tuition fees in a Sisters' academy are inexplicably raised upon the application of a little brown-skinned girl. If, for instance, there is not the same attentiveness shown in the parochial school to the children who come from a minority group, as to those who represent the dominant national extraction. If, for instance, the teachers do not show in their attitude and speech the reverence due the blood relations of Jesus Christ. (Is Our Lady the only Jewess to be treated with respect!) If the children are not made to realize day in and day out that their inclusion by the grace of God in the Church of His Son does not mean that they should assent to the exclusion of all other men. The Church is not a closed corporation with jealously guarded doors.

Catholic schools are divisive if they do not manifest that universality which is above class and position. If, for instance, they unwittingly make Catholicism appear to be identical with a particular class or political position. If they inculcate bourgeois attitudes toward dress, toward money, or toward society. (It may seem to be straining at gnats for us to mention it, but is the repeated ban in Catholic schools against kerchiefs because "they make you look like a peasant" an unconscious attempt to narrow Catholicism to the standards of the "respectable" class in society, or is it merely evidence of the immigrants' striving to forget what their parents once were?) If, for instance, the great papal encyclicals on labor and affiliated social questions are not studied. If, for instance, the students receive the impression that manual work is unseemly, and that clean hands and Christianity are synonymous.

Catholic schools are divisive if they do not show that one of the marks of the universal Church is *holiness*, and that holiness is measured by *charity*. If, for instance, they have impressed their students with the exclusiveness of truth and not shown equally strongly the *inclusiveness* of love. Truth needs remain rigid, but love is flexible, is unitive, is universal. "This is my commandment

that you love one another as I have loved you" said Christ, and He showed His love to Samaritans, foreigners, pagans—all those whom religious people of His day shunned because they did not adhere to truth. Are Catholic schools educating to Christ's love for those outside the fold?

Catholic schools are divisive if they do not educate their pupils to that *sense of service* which is the proof of love. If "charity" only connotes to them response to Catholic appeals. If they are not taught to see the needs of all men—needs temporal and physical as well as spiritual—needs of men, atheist as well as Christian; if they are not stimulated to whatever compassionate service lies in their power. If within them is not intensified that thirst for justice which must accompany charity; if they are not made mindful of their obligation to serve the common good. If the students are not awakened to the needs especially of their local community. (I heard recently of a free community ambulance service for whose operation only one Catholic had volunteered. Were the other Catholics in the community of the opinion that participating in this service was not really an act of charity since it wasn't under Catholic auspices?) Are Catholic schools turning out graduates who are eager to serve? Catholic education must not be charged with a sectarian narrowness that does not merit the name Christian.

Catholic schools are divisive if they educate apologists only, and not apostles. If the only means their graduates have of bearing witness to Christ is an argument, and if in every non-Catholic they see only an opponent. If Christianity remains for them merely something to defend, rather than something to live. If they are not ready to share the faith as well as to keep it. If they are not mature Christians able to use initiative and to take responsibility, as well as to hand out stock answers. If Catholic doctrine remains for them more a matter of memorization than of application.

Catholic schools will be divisive insofar as they fail to teach that humility must accompany the universal charity of the Christian. If they turn out graduates who are smug in their "possession of the truth," who think they have nothing to learn from others. Our Lord's admiration of a pagan: "Behold I have not found so great faith in Israel," may well serve as a reminder that truth as well as faith, charity and self-sacrifice, can be found in unexpected quarters. This attitude of humility which will recognize the truth and goodness God has given other men (besides Catholics!) should not be confused with the inferiority complex sometimes manifested in our Catholic schools in an anxiety to prove that we

are "just as good as the public schools." Rather there should be the humble, confident realization that in the faith we have the most important thing to give to our children, and that there is no need for defenses of any kind.

To sum up: Catholic schools can be divisive if and when they are not Catholic enough. This is an unhealthy, unholy divisiveness and should be corrected. We write this knowing that there are many Catholic schools which do not suffer from any of these evils, whose students represent all classes and races, whose teachers are noteworthy in their striving to educate for responsible Christian social living, whose graduates are outstanding for their love of God which shows itself in unstinting service to their neighbor and the common good. But this is an occasion for the application of the old proverb, "If the cap fits you wear it," and it would be misconstruing this article to take it as an argument against Catholic schools, rather than—as it is meant—an impetus to making them more thoroughly Catholic.

However, we must recognize that there is a sense in which Catholic schools must inevitably be divisive. It was Newman who pointed out the essential divisiveness of Catholicism from the world when he wrote of the tension which has existed between Christianity and the world from the beginning of the Christian era. We can make no mistake about it: we cannot tone down the Christian way of life to conform to the secularist way of life, any more than we can soft pedal doctrinal truth to make it conform to error.

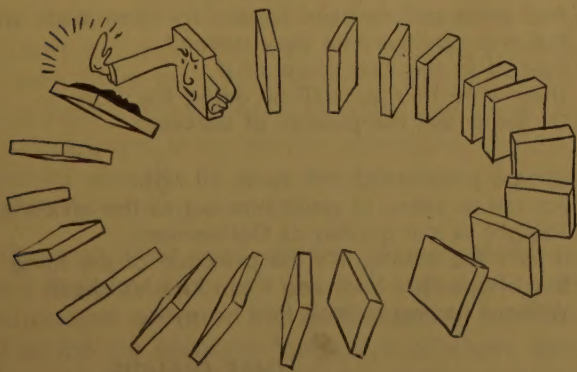
This essential divisiveness of Catholicism we cannot abolish without betraying Christ. There is the essential divisiveness, for example, of "You cannot serve God and mammon." We cannot serve mammon, even if mammon (or money) is the goal of the rest of the world. One wonders sometimes if in some of the schools of commerce in our Catholic universities this essential divisiveness is noted. Is there an unhealthy coming to terms where instead there should be a praise-worthy difference?

There is the essential divisiveness of the *folly of the cross*. Catholics are guided by a faith which while not contrary to right reason is exalted above it and cannot always be understood by it. Catholic children must be educated to see that the light of eternity casts a different perspective than the light of time. Our attitude toward euthanasia and therapeutic abortion, for instance, is the product of a different moral code, it is true, but it is also the result of a faith that is folly to other men. The Cross is just as much a scandal to the modern pagan as it was to the old Roman or Greek.

There is in the world today the essential divisiveness that always exists between two absolute faiths. And Catholics should recognize that secularism is an absolute faith if only in its absolute rejection of all absolutes. It takes little perspicacity to note that our democratic humanists who pride themselves on their rejection of all creeds have simply replaced one creed with another one. The wishes of the majority, or compliance with the group, can never be the *highest* law for any Christian. The making of Americanism into a mysticism which aims to satisfy all man's thirst for the infinite will never satisfy the Christian; while the latter's annoying habit of always giving God first place cannot fail to divide him from the secularist who may not reject His existence yet rejects His relevancy. (And it is this relevancy of God which is the reason for Catholic schools.)

Saint Thomas More's body was separated from his head not because he wasn't willing to give the king second place but because he wasn't willing to give him first place. While we willingly co-operate with other men on projects in the temporal order, for our country and for the common good, we cannot forget to Whom we give first place. Is this not the essential divisiveness which Christ meant when He said: "He who is not with Me is against Me"?

DOROTHY DOHEN



DISCRIMINATION

JUSTIFICATION

He is insane, of course, you understand
That is why what I am doing is not really wrong.
I should have realized he was mad
When he chose the others who were to be with us.
How could any man hope to become king
With the help of fishermen and publicans?

I am an efficient man and I did my job,
Did it well if I do say so myself
For I know how to hold the purse strings.
But there was much more I could have done.
If he had only seen things my way,
He might now be king instead of this.

I knew he was really mad the day
He told the people that for everlasting life
They must eat of his flesh.
It shocked me to think his mind
Had so deteriorated that he should
Speak such utter madness.

Oh, he's mad all right, that I know
And he has offended a great many people,
People who are of some importance,
Far more important than a carpenter
From Nazareth who talks nonsense
And, this I've heard myself, blasphemy.

Some say he has performed miracles
And some people have apparently been made well
But it is obvious that they weren't
Ever ill in the first place or if
They were he may well be doing the work
Of Satan and the powers of darkness.

So you understand it is quite all right
For me to agree to point him out to the officials
Tonight in the garden of Gethsemani.
It isn't the money, it's the principle of the thing.
But I hope it is dark and I can kiss his cheek
Without having to look into his eyes.

DALE FRANCIS

For Whose Honor and Glory?

FROM her long experience as a teacher, Sister Dulcidia—at present on the staff of Saint Savior's High School, Brooklyn—examines Catholic secondary education and suggests how teachers themselves can improve its quality.

Sister Mary Dulcidia, S.S.N.D.: In the classrooms of our Catholic high schools students should deepen their spiritual lives, acquire a greater measure of self-discipline, live their intellectual lives on the highest level, and as a result work with intelligence and enthusiasm for the spread of the kingdom of God.

The greatest of optimists would hardly claim that those aims are being realized to a very satisfying extent. For whatever failure there is, teachers sighfully blame the home. With equal justice parents might blame the school for placing emphasis on competitive programs and the many useless activities that lead away from, not toward the desired goals of Catholic education. For the children, the consequences of that false emphasis are *stress*, *strain*, and a craving for *glory* and *popularity*—all of which lead to that failure which Leon Bloy calls the one and only tragedy: not to be a saint.

Catholic educators, whether in the home or in the school, are reminded in the Encyclical *Christian Education of Youth* that "The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism." Every course given, every activity introduced, the mental, moral, and spiritual attitudes of every teacher should be scrutinized for their fitness in realizing that end.

Educators have need of the pentecostal fire to do well their part in training students for their high destiny. Prayer is the first and greatest resource. For its blossoming into contemplation, as well as for the adequate fulfillment of active duties, there is needed an atmosphere of quiet conducive to thought, and the reading necessary for the deepening and further development of thinking. They must have, too, the conviction that every course and activity in their schools is truly leading to the establishment

of the reign of Christ in the souls of the students. Efforts to bring this about will be crowned with success only when the ideas of a faculty are thought out and discussed and then, when its members have pooled the best of their thinking, they direct it toward a plan of action in which ideals will ripen into realities.

popes, teachers, liturgy

"The most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit." As these are the words of the now reigning Vicar of Christ, it might be expected that there would be a mass movement among teachers to make use of the liturgy as the form of prayer-life best fitted to bring them and their charges to holiness. Fifty years ago Blessed Pius X told the Church that the liturgy "is the first and indispensable source whence is drawn the true Christian spirit." Had the educational world with its tremendous influence heeded those words, we should in all probability have more-Catholic schools today.

Liturgical life will be lived and loved by our students when we live and love it with them, focussing our efforts on an appreciation of the great truths of faith in their setting of liturgical beauty. It was not a dry explanation of the ritual which the Holy Father had in mind. *Mediator Dei* calls for the restoration of the Gregorian chant to *popular* use, an appreciation of the *beauty* of the liturgy, and *participation* in the sacred ceremonies by the faithful. If schools neglect these directives, another fifty years will pass with too little done toward the restoration of all things in Christ.

cheers or chant

Pius XII desires that we use the unifying power of sacred music when he expresses the wish that "the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea." Anyone who has heard the thousand voices of children in grade school sing a Gregorian Mass knows how capable that sweet thunder is of raising the heart to God. Within a few years those same children may be sports-mad students in a secondary school roaring acclamations at a basketball game played by a few of their number in the unhealthy asmosphere of a closed hall. The loveliness of sung services may be then only a dim memory. Often they absorb their sense of values from their teachers. What we must do is make them realize that the interest of the faculty is centered in the joyous solemnization of the feasts of the Church rather than

in the success of the varsity. Sports will then fall back into their place as healthful outdoor exercise in which so many participate that no one is left for screaming inactivity or the senseless vaudeville of cheer leading. Body and voice will then be better fitted for the service of God. If—again quoting *Mediator Dei*—they “testify by the melody of their song to the unity of their hearts and minds, as becomes brothers and the children of the same Father” we shall have school spirit the equal of which none of the various school organizations with their presidents, parties, and other paraphernalia can produce.

The liturgy would meet so many needs for both teachers and taught. Through its use, knowledge of the doctrines of faith is deepened and wills are impelled to a greater love; life becomes a joyous living with the Holy Trinity, Our Lady, and all the Blessed in heaven, and the God-given thirst for beauty finds an eternally profitable satisfaction in its sublime literature, magnificent music, and inspiring art. Truly liturgical living becomes the highest form of education, bearing the soul toward the supreme goal to which all learning should tend—the boundless deep of contemplation.

competition versus leisure

The strong vessel of public prayer which the Church has fashioned to bear our souls to the port of divine love needs the peaceful river of leisure on which to ride. The work we do should be of so noble a character, so thoughtfully, happily, and unhurriedly done that it is in itself a form of leisure. Yet, in addition, definite periods of quiet are needed. Such opportunities grow fewer with the great increase of extra-curricular activities, many of which are not worth the sacrifice of time demanded of teachers. Competitive programs, too, with their ensuing stress and strain make inroads on their quiet hours. They are enticed into contests by business concerns bent on using the schools for advertising whether it be for a newspaper with a not too good reputation, the local bank, or makers of soft drinks and other products who are willing to pay a few hundred dollars out of their millions in profits for effective publicity. The glory and money acquired from such contests are paid for at the price of mental and physical energy needed for holier purposes.

Even that very justifiable claim on free time by students seeking advice should not be time lost for them and for the teacher. Unless they are more honest, unselfish, and charitable as a result of their association with their teachers outside of class, the valuable hours given them have been lost. While needed

service should always be available to students, they should be brought gently to realize that hesitancy to indulge in idle words is due to the divine warning that we must render an account for them. The elimination of idle talk, harmful competition, and useless activities ought to leave the teacher a certain amount of the quiet leisure which is the mother of thought and prudent action.

indispensable reading

Prayer, the most brilliant luminary shining in the realm of quiet, increases in splendor when the wind of words, uttered by the Holy Spirit through inspired writers, dissipates the clouds of darkness in the soul. The centuries have left us as masters St. Augustine, St. Thomas Aquinas, St. John of the Cross, St. Francis de Sales and others. In the university of such sacred writers the greatest wisdom may be acquired. Not to read and ponder their words is an incalculable loss. As for the literature of our own century, discernment is needed to choose what is truly worth-while and to reject the trivial. Not good but great books are all we have time for and so profound will be their influence on us and on others that the best of minds and length of years are needed for a wise choice of them. Spiritual directors and renowned scholars in the fields of education, sociology, literature, art, et al would perform a valuable service by publishing lists of modern books which they consider helpful for those engaged in Christian education. Books common to each list could form a group of the hundred great books of our own times in the reading of which the teacher might pass some of her leisure time, and thus keep herself on the mental level commensurate with the gigantic task to which God has called her.

Not only must the time be found for such reading but what we read should represent many fields of thought in order to prevent one-sided thinking for those engaged in departmentalized instruction. Banal conversations and needless reading of newspapers can be forfeited with profit so that we may have time for the companionship of great books. Failure to associate with the world's great thinkers is to deprive the students of the greatest good we can give them. Such contacts will result in a saving of time since, because of the wisdom we acquire, our duties will be done more fruitfully. One example of time lost through ignorance of a vital subject is the accumulation, with much labor, of a variety of tawdry decorations which will forever ruin for the children an appreciation of that art which ennobles the intellect by its chal-

lenge to thought. In *Beyond Humanism* John Julian Ryan invites us to "think what the effect on the students' minds must be when they see about them on all sides things which convince them that to be Catholic is to be sweet, soft, willowy, foggy, hazy, effeminate, pietistic, sentimental, perfervid, unsophisticated, provincial, pretentious and tasteless." The possibility of such a multiple catastrophe ought at least to convince us of the necessity of extreme caution in our choice of things for use in the classroom. We ought to be convinced too, that time must be found for reading so that we may avoid mistakes in this and in other fields of Catholic education.

putting strange gods before them

However, the mere avoidance of mistakes is not the aim of the Catholic teacher. She should be satisfied only when she has the positive conviction that her every effort is directed to bringing about the reign of Christ in the souls of the young. The teacher on the assembly line of a highly departmentalized program, the subjects of which have been chosen in view of pleasing mammon, will not be consoled by flowery assurances that she is doing a great work. Great work is hardly possible except in an intelligently planned program destined to draw children to Christ and to the finding of a vocation by which they may bring others to Him.

Our work is to lead our students to bend with willing submission to His sweet yoke and we are very often met with the strong-willed determination on their part to get what they want because they want it. Yielding to their demands, we may find ourselves nursing to more vigorous life the little vices which, when allowed to develop, work havoc in their lives. Often it is in an atmosphere of jealousy and craving for glory that yearbooks and school papers are published, their pages containing as many pictures and items of the more ambitious as possible. Truly they have strange gods before them. They work furiously for class rings, proms in expensive hotels, and other delights that ought not to be so delightful to their young Christian hearts, and are sometimes selfishly hard on those who hesitate for good reasons to pay with the rest of the class an exorbitant price for these artificial pleasures. In the world of excitement and fun that selfishness, together with other undesirable qualities, is so easily overlooked. Because they have youth, charm, and those external virtues by which they are able to "make friends and influence people" they are considered "fine boys" and "lovely girls" to admirers whose evaluation of character often does not include a consideration of the high principles upon which action should be

based. Every effort is needed to make students value in themselves and in others a fine sense of honor, dependability, responsibility, inner self-control, and other natural virtues upon which the superstructure of sanctity may be built.

faculty action

That the young may be directed wisely to strive for holiness, unity of action among members of a faculty becomes a vital need. Action together on the part of the teachers must proceed from unity in thought—careful, long, and considered—the product of many minds working in unison. There are many ideas that are wasting their possibilities for good in the souls of those who have answered the call to labor for the reign of Christ in the world. All have a right to a hearing. By sharing them together in charity, truth will emerge in a clearer light and a basis for action be found. For such thinking together the cell technique of Catholic Action—to *see*, to *judge*, and to *act*—might be utilized. With adaptations made, it could provide an excellent method of working together more thoughtfully for the good of Catholic education.

The faculty would need to *see*, to *judge*, and to *act* in the spirit of charity and humility if it is to accomplish anything worthwhile. The light of Christ's teachings should be turned on in full in the fifteen-minute socialized meditation which usually precedes such meetings and its burning will continue in charity if we have prepared for that part of the program by our prayer and meditation during the week.

Humility should not be too difficult if we try to realize the mistakes that we can make as teachers. Our rigid discipline may be developing automatons when the world is crying for courageous Christian thinkers, or fashioning students to the observance of purely external virtues while charity is cold in their hearts. Our seeming gentleness and consideration may degenerate into a neglect of that kind severity which forms children to noble living. Our craving for popularity may be responsible for base motives of action on the part of our students. Our secret adulation of the big brass and the socialite may reveal itself in the word or the smile that will send a child who relies on adult judgment of values in search of the gods of glory; or give to another student the impression that the entire Church is slanted in favor of the worldly-great. Smug satisfaction may eliminate all disturbing thoughts about ourselves. We feel that our students en masse are quite satisfactory, especially those under our charge. Of course, if the mood happens to change, we may become very harsh in our

judgment of them. In either case we get nowhere. Unnoticed, abuses creep in and grow.

A dangerous character is the teacher who is thoroughly satisfied with herself. That attitude excludes holiness, and by that very lack she is a failure. There is an infinite possibility of evil in what looks like good teaching. And yet, all the time, we have at our disposal infinite possibilities for good.

cell meetings and initiative

Faculty meetings based on the cell technique of Catholic Action might bring about the realization of that good. When a group discusses together in this fashion, the good in each member is shared and unpleasant traits are often eradicated. The disciplinarian has much to give and to receive; the too easy-going teacher may acquire a needed firmness, while her kindly ways may soften the harsh character of another. The popular teacher may make us all a little more willing to give ourselves and our time unselfishly to students while we plan ways of making that giving fruitful in good. False ideals about wealth, honor, and glory, together with the danger of transmitting such ideals to the young, will disappear in a gathering where the teaching of Christ is given serious thought. These might be some of the unconscious, happy results of the meetings. Consciously we should take for consideration what our boys and girls are thinking and doing, what their ideas and actions should be in the light of the gospels, and what our action should be to transform them into other Christs.

Since cell meetings should be held every week for the period of an hour, busy principals would hardly have time to attend them. Such absence need not prove a disadvantage. Members of the faculty sometimes acquiesce to any view expressed by the principal with a promptitude which she neither expects nor desires. They too easily content themselves with the thought that responsibility for mistakes, should any be made, will not be theirs. However, in the absence of the principal, each member would have equal responsibility for vigorous thinking, for expressing her thoughts, and for sharing in plans that aim at the realization of Christian ideals. As a result of cell meetings, regular school meetings would become much more fruitful for good. The findings and well-considered plans of the faculty members could then be submitted to the principal for her advice and encouragement. In addition, the minutes of every cell meeting would be ready at all times for her inspection and should help her avoid decisions which might be responsible for compromises with the spirit of secularism.

no time?

The objection might be raised that weekly cell meetings would entail too great a drain on the time of the teachers. Those same teachers may be asked, in the near future, to spend a much longer time in air raid shelters with frightened children because tireless workers in the laboratory have found time to improve methods by which angry brothers can destroy one another. Hours consumed now in seeing, judging, and acting with a view of forming "the true and perfect Christian" may help to eliminate the prospect of so terrifying a future and substitute in its place a future where sanctity can flourish in an atmosphere of brotherly love. To hope to attain close co-operation among faculty members by using the cell technique may seem too idealistic, but the rejection of such means demands the substitution of some other for the purpose of obtaining a clear vision of what should be accomplished. Any other plan decided upon would have to include a willingness to sacrifice time and would necessitate a thinking together with the mind of Christ.

When parents entrust their children to the Catholic school they believe that they are placing them in the loving arms of the Church itself. Certainly we should fail gravely in our trust if, forgetting Whom we represent, we did not appeal to the same high standards of action to which some of the children have been accustomed from their earliest years. For others, for whom such standards are lacking, it is our duty to provide them. The entire program and all extra-curricular activities should have as their sole aim service to the best interests of the students. Faculty members would do well to ponder deeply, to read widely, to work in unison that their charges may be formed to the perfect Christian life, to that life of holiness in which truth floods the intellect and the will is anchored in God.

No matter what scholarships or essay contests we win, no matter what our athletic or social attainments, we and our students are but vain and unprofitable servants without that holiness. With it we are one with Christ and can "make all things new" in our frightened world.

MAKING PLANS FOR THE SUMMER ?

Subscribers, don't forget to send us your temporary summer address (the post office won't forward second class matter) and let us know what months you'll be away. We don't want you to miss a single issue of INTEGRITY!



What About Our Colleges?

THE author who teaches at St. Thomas' College in Canada is not attempting an authoritative reply to the question here posed; rather he attempts an expose of the question and a suggestion of the direction in which the solution lies. The character called Bryan represents, obviously, more nearly than any of the others, Mr. Campbell's point of view.

(A group of friends, meeting during the spring holidays, happened to hit on the topic of education. Inevitably came the question: What is wrong with our Catholic colleges?)

BRYAN (*who teaches*) started it off: I tell you there is something wrong. Our colleges are turning out boys and girls who have nothing at all to say and no means of saying it. They do not turn out to be leaders; they do not *want* to be leaders. They are empty, most of them.

MARK (*who studies philosophy*): I guess it has always been that way.

FRANK (*who teaches in a high school*): Well, from what I can see where I teach, they keep too many oafs and blockheads about the place—hoping that some day some of them will smarten up, or wake up, or maybe find a vocation. Of course, the *real* reason is that they have to keep those boys around in order to keep the place running. The bursar needs their tuition fees.

JOHN (*who is a social worker*): But that is not the proper attitude, is it?

FRANK: No, of course not, but some of those boys are good at games, and (*with a sneer*) they need those boys to put the school on the map.

BRYAN (*furiously*): If I hear that expression once more! Why put the place on the map? The whole thing has been twisted wrong end to: the school is for the student, *not* the student for the school. The ideal of personal formation seems to have been lost. It doesn't matter where you are educated, whether the school is on the map or not; but it *does* matter *how* you are formed. The ideal of excellence has been thrown away and we have substituted the notions of advertising. Put the school on the map! Win a competition—no matter what!

MARK: Well, Bryan, I think you are going a bit far. It's good to have your school well known, for then you can the more easily win recognition.

by A. P. Campbell



BRYAN: Yes. Win recognition! Drag! Boosters! Hell, if you have the goods—if you have ideas and can express them, if you have the *truth*, you will be recognized.

PAT (*who is a critic—sharply*): Are you *sure* truth will always be recognized?

BRYAN: Well, if you are not recognized, you will be useful, and that is more important than being recognized.

FRANK: That's all very fine. But you have to earn a living when you get out, and the bigger the school the easier to get a job.

JOHN: Well, I don't know whether that always follows. The great trouble, Frank, is that so many of the graduates, when they do get out, have no idea how they are going to make a living. They have lived and exercised in a kind of pleasant vacuum for four years and now they are wheeled out empty.

MARK: Well, they will find their places.

BRYAN (*after answering Mark's suggestion with a look of scorn*): And the schools are going along quite cheerfully with this insincere attitude. They know half their students are learning little or nothing; that they are trading on their extra-curricular activities, or the possibilities of a vocation; they know that they are doping their way through class and lazing their time away; they . . .

MARK (*chuckling*): Yes, but where is the great harm in that? The students who want to work can work.

BRYAN: Well, somebody is paying for their idleness—their parents or some fund to which the poor contribute. They are in a sense taking pennies from the widows and orphans.

JOHN: Hear! Hear! You have a flair for the theatrical. But widows and orphans now get dimes, not pennies.

BRYAN: Come, now; don't try to put me off with such imaginary wit. Do you think there is not a moral question involved here? Do you suppose God has given *anybody* four years of his life to laze away, boring himself, holding up the other students and dragging down the standards of the school?

MARK: No, I suppose you are right. I didn't mean that seriously, you know.

PAT (*sharply again*): But, my dear Bryan, standards are to be held aloft—students do not drag them down; colleges lower their own standards and thus betray both themselves and the students.

FRANK: Let's not get away from the point—which is this: What is to be done with those boys who are not students, who are potentially good pipe fitters and plumbers?

JOHN: I hope you are not sneering at plumbers or craftsmen of any sort. . . . I'm a bit of a craftsman myself.

FRANK: Of course I'm not sneering at plumbers; it's a matter of having everything in its own place. Plumbers are very valuable.

JOHN: Yes. The trouble is that too many people no longer value a plumber or a carpenter as contributors to society. Better to be a good and useful plumber than an empty sophomore.

FRANK: Imagine! Some of those boys *pay* for the privilege of taking exercise in a certain place for four years.

MARK (*lightly*): Well, there has always been that class in school and college; and if the father can afford it, and the boy makes good contacts while in college, friendships that last. . . . Besides, the boy may turn out to be the most ardent alumnus later on, a whizz at raising funds for the old place.

BRYAN (*groaning*): Raise funds? What for? To make a berth for future loafers like himself? There was a time when colleges had but one aim: to promote learning and thinking. They produced men who *knew*. Men who were leaders. I don't think they do that today.

MARK: I wonder if there isn't some way the cost of running the college could be reduced.

FRANK: Well, for one thing, a lot of the new building programs are unnecessary. Everybody wants new buildings.

MARK: Well, that's necessary; you have to attract students.

BRYAN: But why should you have to *attract* students? I mean, why do you have to lure them by extras or luxuries? You mean, of course, that the local Catholic college has to put on this show and drive to keep the student from beetling off to the larger school?

MARK: Yes, that's about it.

JOHN: Make way for the bigger and therefore the better institution. Youth is proud and wants to be in the swim. Better to be dead than be out of style.

BRYAN: I suppose you are exaggerating a bit, but there does seem to be a great deal of truth in that. The whole question now is: Are we going to be serious about these problems, or are we going to go light-headedly along with the crowd? Are we going to be deadly serious or are we going to be dead?

MARK: It is hard to deny the necessity of some sort of social life for the student.

BRYAN: Hell, man, students make their own social life; and if they are genuine students they will make for themselves a thrilling intellectual life together. That is, if they are allowed to do so.

MARK: What about the freshmen?

BRYAN: Why not freshmen? You hear so much about the immaturity of freshmen. I grant that they are not mature generally—but you don't have to be mature to be growing or to want to grow intellectually. All they have to do is put their foot on the road toward maturity. I swear, some boys are more inclined to maturity when they reach college than when they leave it. Some boys reach college with a zeal for learning; then they catch the contagion of sloth and much-ado-about-nothing, the swagger and the make-believe.

FRANK: What's the solution then? It seems to me the trouble is that there are too many persons in college who should not be there—or at least who should not be there unless they change their outlook. Weed them out, I say.

PAT: That used to be the purpose of exams. Has that ancient purpose been frustrated?

FRANK: There is a certain amount of soft pedaling, no doubt. It is a rather serious thing to fail a student when you know that you are robbing the bursar of his fee. Especially if someone has had a good deal of hard work coaxing the boy into college. . . . But something has to be done. The number of serious students is far too small.

MARK: I think you are too easily alarmed. We have to carry on as we are and gradually bring out the desired changes; we must work through the medium of the existing fabric.

FRANK: Hear! Hear! Cheer the fine word! Fabric is a good word!

MARK: The situation grew bad gradually; it must be cured gradually.

BRYAN: Not at all! The shingles on the roof grew rotten gradually; but some day you have to tear them off and put on new ones. I say that if anything is to be done, it must be done suddenly, radically. The change must be abrupt and made by some person or persons.

MARK: Well, what do you demand of a Catholic college anyway? Its purpose is to give a liberal education, isn't it?

BRYAN: I'm getting tired of hearing people stumble over that *liberal education* log. What I require is that our colleges turn out men and women who have truth and learning and have a certain formation—a serious outlook on life, a solid grasp of the vital problems of today; who are ready and able to be leaders in the world, in the community. I would have persons who care very strongly. . . .

JOHN: After all, the Russians, the communists—they care greatly.

MARK: Yes, of course. I knew we'd reach the Russians sooner or later!

JOHN: I mean that the men behind the iron curtain, or any others that you may name as enemies of our welfare, are serious and earnest about it. They have a good clear picture of what they want and have no vague sentiments about it.

BRYAN: Yes. Therefore we must be strongly positive. If any institution or part of an institution is not doing its work, it must be changed or scrapped. That's only common sense.

MARK: I have an idea that you are leading up to some idea or notion of how you would like to see things changed. You have some *plan*, haven't you?

BRYAN: Well, I confess I have some plans; but I wanted to try to thrash them out a bit more.

FRANK: Perhaps there should be two kinds of colleges. One for the average boy who will get by and be a good member of society in some easy task. And then some school for the real student.

PAT: There goes that sneer again. You are talking a great deal about being *serious*. Perhaps you may become so serious that you leave out any chance of joy.

JOHN: Joy is possible only where there is some sense of reality. Joy is possible through the liturgy. You need a school in which prayer, manual labor and study are carefully integrated.

FRANK: Yes. A monastery! How would you get people into such a school?

BRYAN: The monks chose such a system because it was a good and well-balanced system. We must work out some such synthesis or we will lose our Catholic education; we will become *entirely* secularized.

MARK: It will be hard to persuade the average student to see this.

JOHN: It may be hard at first. But if there is sincerity and we accept only truly earnest students in such a school, it will not be impossible. And you do not need a large number—a few apostles to begin with. Besides, as soon as it is fashionable to be an earnest student of this type, you will have students.

BRYAN: The terrible thing is that we have *teachers* who have forgotten or have never known the joy of learning. They forget that students do not need to be pampered. Place the great truths and the great beauties before the growing mind, protect the boy from shams and he will blossom and become a joy to his teachers.

MARK: But why do we have such teachers?

BRYAN: Why? Because in most cases they are simply running a machine. The student is simply raw material to keep *something* pouring out of the various facets of the machine.

MARK: You can talk all you like about manual training and all that, but kids have to play.

BRYAN: They are not kids when they arrive in college.

JOHN: Sure, they have to play and they will have their time to play after meals or in the evening—games that have some relish of fun in them. But do you call the sort of thing the average student engages in *play*? His *exercise* is taken more seriously than his study. Young people love doing things, making things.

MARK: Well, I don't know. I think you are overstating that point. But still, there are many who greatly dislike group games.

FRANK: I know it's coming—so let's say it and face it. Back to the land! That's what you want. Pass me my hoe—I left it behind the door. I shall cease to be an egg-head and now become a hoe-head.

PAT: Don't be an optimist.

BRYAN: I know there is nothing original about my idea or my plan. You have all read about Peter Maurin's notion of agronomic universities. But I am suggesting some sort of practical work—I don't care whether it is farming, running a mill, knitting sweaters or canning clams. And the reasons are two-fold. First, if the colleges can support themselves, in part at least, in this manner, they will not need to compromise themselves by accepting aid from the government; second, they will provide the student with useful habits of work and give him exercise to keep him well and cheerful. Most students spend their afternoons in some sort of exercise or extra-curricular activity anyway.

MARK: It sounds pretty old-fashioned to me.

JOHN: As a matter of fact, it is pretty modern in some ways. Didn't you ever hear of working your way through college?

MARK: But the danger there would be that the student might find himself working in the field or the factory too many hours and not learning much—so the system would defeat itself.

BRYAN: Certainly that is a danger; but we assume that there will be careful regulations.

JOHN: How about letting Bryan tell us exactly what he has in mind?

BRYAN: Well, this is tentative, to a good degree. I am myself ready to take part in such a venture as I am going to describe. It would have to be a small school to begin with; but should not be kept too small, for one needs a variety of minds in a college to have a very vital intellectual center. Let us say that we will give an arts course. The teachers would have to be well-trained in history, literature, social studies, religion and philosophy. A certain amount of specialization, but emphasis on integration of the different fields.

PAT: What about math and science?

BRYAN: Well, I don't know. I think that should be given in the high school; if you are going in for math or science I think you should go directly to the university. I am not sure on that point.

FRANK: That all sounds fine. Who would run the college—or must we call it a school? Priests or brothers?

BRYAN: I had in mind laymen, with one priest as a chaplain. Certain professors might be priests as specialists in their own fields.

FRANK: How will you find the money to pay a layman? Or will he too work in the sawmill?

BRYAN: He may work in the sawmill if he wants to. Do him good probably. Do you good. But the point is that he will live—with his wife and family, if he is fortunate enough to have such—on the school property, and will share in its produce, wealth, work and poverty. He should not have to waste his time and money in keeping up with the Joneses—his wife will have a responsible post in the school too, keeping out a guiding hand to the co-eds, or helping in the kitchen.

MARK: There won't be any Joneses to keep up with.

FRANK: They'll all live in one jolly big hut, eh?

BRYAN: No. Each family will have its own house—or hut, if you like.

MARK: What about the single teachers, lay men and lay women? Where do they live?

JOHN (*patiently*): Surely some civilized arrangement can be worked out in each case. You can kill a thing like this by trying to legislate for matters that can be settled by free choice.

MARK: Did you say there would be boys and girls at the school?

BRYAN: I did. And the girls, or co-eds, would do practical tasks about the school, and make themselves useful as well as bright and ornamental.

FRANK: An improvement all around, eh?

JOHN: I suppose they could tend gardens if they liked too.

FRANK (*who can't resist*): There must be something around a sawmill for a bright girl to do.

JOHN: The great difficulty, as Mark said, will be to keep the balance; to keep the school from becoming merely a farm or factory with no study; or from becoming just another school that happens to be placed on a farm, with hired labor doing all the work.

BRYAN: Yes—you have to have solid brains and common sense. There is no room for frothy thinking and sentimentality. We have enough

of that already. But surely enough of the thoughtful people are willing to put their minds to such a task as this.

JOHN: You need plenty of idealism. For it is only through holding up the ideal, through seeing a *vision* that students can be kept eagerly interested in such a project. When the vision goes, the school goes.

MARK: That's all very well; but what about contact with the outside world? What about competition with other colleges—debating, games and all those things that keep up the spirit?

BRYAN: Don't be dense. There will be radio and television and movies—selected with some taste, one hopes. And competition with other colleges is not in the least bit necessary. This *spirit* you talk so gustily about is most of the time a combination of pride and an excuse to waste time and keep out ideas. Debating would be fine—but no shields and no trophies! Dramatics—but no competitive festivals!

FRANK: What about dancing? Folk dances, I suppose?

JOHN: I should imagine that school dances, either modern or old-fashioned, would be a good thing once a week. Everybody there having fun.

BRYAN: Yes. I don't like to talk about *folk* dances as if it were something religious. And some people are getting so snobbish about square dances already that you need at least a B.A. to get into a set. . . . But let's be serious. I don't care very much how people amuse themselves. Personally, I'll never give up western movies. . . . But I think that a good deal could be done in evenings by way of study and discussion.

MARK: How would classes be run? About the same as now in the average college?

BRYAN: I favor the seminar type of class, with the student and teacher setting out on a quest for truth together.

MARK: Yes. I think I heard Maritain say something like that not long ago.

BRYAN: I am enthusiastic about the work that can be done with small seminar groups and reading groups. The young are so used to learning through the ear today—from listening to radio—that they learn more readily by listening to works being read, by reading to each other, with or without discussion.

MARK: Yes—let's have plenty of discussion.

BRYAN: I warn you that discussion *can* at times be a hindrance to learning. It is so often used now by students to hold up the teacher, to attract attention or to resist a new idea.

MARK: There should be a school paper and a good deal of stress on writing, I suppose.

BYRAN: Yes, indeed. Of course, once students have something worth saying, they will find some means of saying it.

FRANK: I can't say that I think too much of the usefulness of the club as a method of learning. I once belonged to a study club and we learned nothing at all. I was never so bored.

BRYAN: Exactly—because you merely hashed over things you already knew. The magic of the discovery of truth is taken away. Everybody clings to the shore. Get something that nobody has read before and try that.

MARK: What classics will you read? All the great books?

BRYAN: I think not. I am afraid there is not time for that. Personally—I would not press this at the moment—I'd say first of all a good knowledge of the Scriptures and the great Christian classics.

FRANK: No cheap modern stuff, I suppose.

BRYAN: No cheap works from any age, I hope; but the best of the moderns too. Why not? T. S. Eliot, Christopher Fry and Shaw.

MARK: Shaw? Really?

BRYAN: Why not. Shaw might do a good deal to sharpen clear minds of cant and sharpen wits.

MARK: Good. I like Shaw. Now what about degrees at your school?

BRYAN: I suppose you would be able to persuade the government to let you grant a B.A. If not, you would run without one.

MARK: A college without a degree? Is that possible?

BRYAN: It is more possible than it sometimes is with one.

JOHN: Yes. How wonderful just to *learn* for four years.

MARK: You'd get no students.

BRYAN: You'd get the serious ones; the earnest ones.

MARK: But what would they do then? What about getting into graduate school or into the professions?

BRYAN: Graduate school I feel sure would be glad to get your students. I recently heard the head of an English department in a grad. school say that he would, if he could, do away with most of the qualifications for entrance to grad. school, except these two—a passion for reading and a sense of humor.

MARK: Good.

JOHN: What about the professions?

BRYAN: I don't know. This would not make a man ready for medical school at once. But, as I say, this may be one type of school; there should be other types, too. I have in mind that some of these students after four years would be able to write and speak and exert influence. Look at the Catholic press and see how terribly staid and dull most of the writing is.

FRANK: I think you have some good ideas there. I know such plans have been tried, at least in part, already. But I am doubtful that you could finance it. And that you would get students. Even the fuel bill in winter at a college is shocking.

BRYAN: Well, stay open all summer and close for three months in the winter. If you have a farm, that is the only way you could do it. You can study as easily in the summer. . . . If not, you can go home and read for three months in the winter.

MARK: Well, this might be a start.

BRYAN: Well, I see it is time to be going home. Thanks for the wine, John.

JOHN: Don't mention it.

BRYAN: Well, have I any converts for my new school among this group?

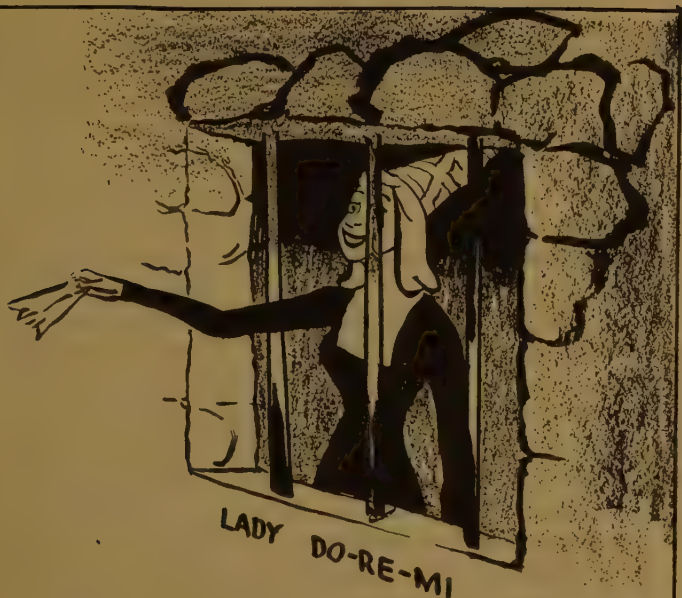
MARK: Well, I'd like to see it tried first.

FRANK: It sounds a bit too monastic for me; but I'd like to see it tried out.

PAT: Fare thee well, O pioneer!

"THE AGE OF CHIZELRY"





“Infiltration”

OUR readers will remember Brendan O'Grady's article in our Town and Country issue. Member of the faculty of St. Dunstan's College in Canada, Mr. O'Grady is intensely interested in education for rural living.

Brendan A. O'Grady: Those who are concerned about education for rural living must realize that twentieth-century America bears witness to the progressive erosion of rural values and rural virtues, and that the rural schools are partly responsible for this condition. While we believe that the home, the various institutions of the civic community, and the Church must accept their large shares in any correction of the ills of society, we propose to offer some tentative suggestions that are primarily the concern of the rural schools, particularly the rural high schools. At least by their tacit yet telling neglect of distinctively rural values, at most by their positive propagandizing of “alien” urban values, the rural schools have probably contributed considerably to the exodus from the land. Education in rural schools appears to be inspired too often by urban standards and directed too much toward urban living; to be based largely upon city-minded textbooks and administered, much too frequently, by city-minded teachers. Consequently, to the detriment of society as a whole, much that is good in rural culture is being slighted, and many basic rural problems are being left unsolved. In this connection, Pope Pius XII less than two years ago stated: “Above all, let them (the rural people) be given the opportunity for a careful education, wisely adapted to their needs, which will stimulate their professional betterment.”

curriculum in rural schools

As we turn our attention to the curriculum in rural schools we have occasion to use a term—the key word in the whole matter—that possesses somewhat opprobrious connotations, yet is advisedly used by some of the leading experimenters in education for rural living: the term is *infiltration*. That term is most appropriate here, for, whatever nuances it may merit in other contexts it expresses the educational method that might well be widely adopted—especially in small schools with limited facilities—if the rural schools are to discontinue their disservice to the rural community.

"Infiltration" here means the gradual, careful penetration of the existing high school curriculum by "rural" subject-matter in such a manner as to lose none of the valid "cultural" value of the subjects under study even while wisely adapting such subjects to rural needs. This implies no harmful compromise in the principles proper to each subject, but it does mean a new treatment: a difference in phrasing, illustrations, selection, emphasis, interpretation, or teaching techniques. Rural life, in this way, may become not a separate subject but an approach, an attitude.

We maintain that the rural approach to various subjects may differ from the urban approach. It follows, then, that there should be—and there are some—rural textbooks; and that there should be serious thought given to teaching techniques that may be prudently adapted to the rural environment. Surely, the ideal in rural education cannot consist of an inordinate "city" treatment of the subjects ordinarily found in the classical curriculum, with an optional course in agriculture somewhat reluctantly tacked on: no—the rural culture is being undermined; and much more than mere technical knowledge is needed if rural culture is to be saved.

To suggest some ways in which distinctively rural subject-matter may be infiltrated into the common curriculum, we take the liberty and precaution of citing some of the leading exponents of the "infiltration" method.

Mathematics and science vitalized

Most Rev. Ralph L. Hayes, Bishop of Davenport, Iowa, tells a story that points up the whole issue:

I visited an arithmetic class, he says, in a country school. My first observation was that they were using the same textbooks we had in the East. I wondered about that. I asked one of the boys, "How many acres of land does your father have in corn?" "Eighty," came the ready answer. "What is the average number of bushels per acre?" "About 65." "What does corn sell for per bushel?" "About \$1.85."

The answers came quickly because the children knew about such things and were interested. Then, said the bishop, I formulated some simple problems based on these facts with which they were familiar, such as: "What is the income per acre of corn on your father's farm?" "How much of that has to go back into farm machinery?" "How many hours of man-labor are required to plant, cultivate and harvest 80 acres of corn?"

The faces of the children continued to register interest, but not the face of the teacher. She was mildly indignant;

problems like that are not in the book, and His Excellency should not be dragging such everyday farm discussions into the cultural atmosphere of the classroom.¹

Rev. J. A. Wagner, pastor at West Point, Iowa, found it impossible to introduce agricultural courses into his rural high school; instead, as a compromise, he tried "infiltrating" agricultural subject-matter into the existing science courses. Father Wagner and Msgr. U. A. Hauber of St. Ambrose College collaborated on the new effort, the latter giving us this explanation of Father Wagner's theory:

In biology, instead of devoting time and energy to protozoa, algae, starfishes, frogs, and all the numerous items of the conventional biology course, he proposed that they should study intensively the things in which the farmer is interested: corn, insect pests, nitrogen-fixing bacteria, farm animals, conservation, and so on.

In chemistry he thought the work might be directed toward soil analysis, and as far as possible, to the chemistry of nutrition. The physics class could devote much of its time to learning the principles that underlie the tractor and other farm machinery.²

Ars longa, vita brevis. The demands of most high school courses are exhaustive and exhausting; the school year, and the physical and mental capacities of students and teachers are limited. Hence it is necessary to select what is regarded as most important. What is selected—bear in mind—may contribute (at least indirectly—possibly, quite directly) to the improvement or the impairment of the rural community.

the corn plant

One reform was to produce a new type of textbook. Msgr. Hauber and others have been working on new texts in biology and chemistry. In the classroom, though, this is how they began:

On the first class day in September the room was decorated with full-grown corn plants brought in from the nearby field. There were no book assignments. After a cursory examination of the plant as a whole, the details were observed and studied as laboratory exercises—with a minimum of technical terminology. Simple questions were asked: "Why does your father grow this plant?" They knew the answer to that: "To produce food for man and beast." "Very well, what is food? How does the plant make it? What raw materials are needed to make this food?" All admit that they had never thought of such things. "Then let's begin with

something easy. We all know that the corn plant needs water. How is soil water brought up from the roots to the leaves?" After some vague guesses and meaningless answers we come to the point. "Here is the plant; let's look and see."

That describes our method. The corn plant can answer our questions; let's look and see. For a week, for two weeks, the corn plant was the center of all study. It became necessary to discuss the chemistry of carbon dioxide and of water, of sugar and starch. Demonstrations had to be set up, chlorophyll was extracted, tissues were examined under the microscope or with the microprojector. And all this was done with material taken from the corn plant before us, not from printed directions in books that had been written by specialists. When new ideas were presented they were fitted into the general picture. Everything was integrated and the pupils looked forward to each class with interest and anticipation. When the topic of reproduction in corn was reached a young ear of corn was exposed and the pollen from a tassel shaken over the silk; the discussions that followed were a revelation to the teacher.

As the days went by, admiration for the corn plant grew, a thirst for more knowledge was created. At the end of three weeks nothing but the corn plant had been studied, and that with a minimum of help from books; but these youngsters had mastered the fundamentals of botany. High school pupils had demonstrated that they can think clearly and work perseveringly once their interest is aroused.³

In Iowa it was corn; elsewhere it might be wheat, cotton, tobacco, or potatoes. Such is the beginning of a practical course in biology for rural students. Some items of information, but no basic principles, are neglected or simply mentioned in passing. An intensive study of the corn plant, however, should lead to an appreciation of the same principles in other plants. The same holds true for the animal kingdom. Teacher and pupil now freed from the unreasonable demands of the university specialist, the textbook becomes a tool instead of a tyrant. This is what Msgr. Hauber says about the experiments:

The idea of infiltrating agricultural material into courses already offered by the school wherever the formal teaching of agriculture is not possible, turned out to be a happy compromise. The kind of science we offer in these courses is adapted not only to future farmers; it also meets the needs of those who will later leave the farm. When the pupils

have become interested, when they have learned to think intelligently about practical problems, then they are prepared for life anywhere. For instance, our experience indicates that girls taking the rural courses who later plan to enter a training school for nurses, are as well equipped to pass entrance examinations in biology and chemistry as are those girls who have the traditional background.⁴

philosophy of living

Under our system of teaching, the farm boys, even before graduation, were applying their newly acquired interests in various ways. They tested soils, studied the local pests, advocated contour ploughing to their fathers and older brothers, took pride in the care of farm machinery, discussed details of crop rotation. Their science training was bearing fruit not only for themselves but for the whole community.

They were doing more than just adjusting themselves to their environment; they were creating a new environment for themselves. And this new environment was an integrated one.

Every item of instruction had been fitted into a single divine plan. The plan that God had for mankind when, on the one hand, He put us on the surface of this earthly sphere, made us completely dependent upon a world of matter, told us to earn our bread amid tears and sweat; and, on the other hand, invited each one of us to spend eternity with Him in paradise.

When one reflects, then, that these boys and girls had learned to see more in their farm surroundings than its purely material aspect, that they had imbibed a love for living on the land, and knew how to integrate their method of making a livelihood with their religious convictions, then it becomes clear that science had helped them to live better and fuller Christian lives.⁵

Msgr. L. G. Ligutti's statement, "If you teach children a song of the philosophy of rural life, you do not have to teach them the philosophy, they get it from the song," suggests what might be done in music, art, dramatics, and other forms of recreation.

Moreover, aside from the confines of the curriculum, there are actually hundreds of opportunities to perform little works of justifiable, extempore propaganda in favor of rural life: the change of the seasons, a change in the weather, the felling of a tree, the killing of a snake—all have a *meaning* in rural life, which the rural teacher should at least occasionally call to the attention

of those who live so close to nature's wonders yet seldom really see.

word of caution

Though we see great possibilities in the infiltration method, we recognize that it is not without its dangers. It could, conceivably, sin by excess. It could, conceivably, result in an extreme localism and become so narrow as to be intellectually harmful. Even though rural problems should be studied and solved in rural areas, rural students should not be deprived of an understanding of the world beyond their community. The infiltration method should be employed less as a deliberate technique to *indoctrinate* young people to remain in their native communities, than as a pedagogically sound method of offering truths the appreciation of which should, in the long run, produce desirable social results.

If prudently administered, the program suggested in these pages would avoid such dangers. Likewise, it would avoid too early specialization or over-specialization. We should not wish to encourage a kind of education that tends to produce misfits in a normal type of society any more than we should wish to perpetuate those principles and practices that tend to promote a type of society unsuited to normal human beings. Therefore, rural schools should not depart from the traditional "three r's"—nor, ideally, from the fourth *R* which gives meaning and direction to all the rest.

1, 2 and 5 Rt. Rev. Ulrich A. Hauber, "Using the School Curriculum to Educate for Catholic Rural Life" (address delivered at the convention of the National Catholic Rural Life Conference), *The Catholic Messenger*, Davenport, Iowa, Nov. 1, 1951, pp. 4-5.

3 and 6 Rt. Rev. Ulrich A. Hauber, "Catholic Education for Rural Living in Iowa," *The Catholic Educator*, Vol. XXII, No. 6, Feb. 1952, pp. 299-302, 322.

Books On Distributism And Rural Life

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DAVID HENNESSY, 201 Winant Avenue, Staten Island 9, N. Y.

How to Teach Soc. 101 and 102

John Stanley: The first thing you do in teaching the introductory courses in sociology is to walk into the classroom when the bell rings, face the crucifix (or if there is no crucifix quickly with two swift strokes draw a chalk cross on the blackboard), say in a loud firm voice, "May the divine assistance remain always with us, Seat of Wisdom . . . pray for us." Usually the students will give the response.

Then you turn around and look at your students and in your heart you love them because they are good and splendid children of God and heirs of heaven, and as you love them you want the best for them and you want to embrace each one because he is Christ and you know that Christ said, I was hungry and you gave me to eat. But, of course, actually, at this point you do not really see individual persons; they are just a group of faces; they are a collection of young men in a variety of slouching positions and haircuts and slacks and jackets and sweaters. Gradually they emerge, one by one; one or two you get to know the very first day; one or two remain not very well known to the very last hour of the course when they come up to the desk with their exam papers on a warm day late in May.

And then the moment comes when finally you open your mouth to speak. At Mass that morning you have prayed that you be permitted to say what He wants them to hear. You have asked to be spared vain thoughts about your delightful voice (many have complimented you on your fine presentation). You have asked to be permitted to practice the virtues of prudence, justice, fortitude, and temperance—and charity. You have asked to be permitted to speak only truth, and that is indeed hard, filled as one is with an inheritance of a darkened intellect, and surrounded with the pride of life and the attractive voice of the Master of Lies.

what is truth?

And that is the first thing that you start talking about: truth; Truth. What is sociology? It is a way of attempting to arrive a little nearer truth through knowledge and the developing of certain attitudes and dispositions of mind and disciplines of will. Then you go on to explain that truth is one, but because we have not angelic minds we must break it up into little fragments in order

ARE college students themselves ready for an integrated presentation of a subject? John Stanley here suggests what can be accomplished along the lines of integration within the existing framework of the Catholic college.



to examine them with our finite minds. Truth is infinite, you say, and ultimately truth, absolutely speaking, is spelled with a capital "T" and so what we are really trying to do is to know God, Who is also Love and Beauty and Holiness.

At this point or thereabouts there will commence some shifting in seats and side glances and whispers and the atmosphere will change and being almost to a man young secularists you know that sooner or later the question will be asked and repeated at least rhetorically for many months, What is this anyhow, a course in religion?

Then you break off for a while, and you ask them what they think they came to study, and most have but the haziest of clues. So you become quite concrete and you tell them a little about what the social problems are: racism, poverty, peace and war, and you get them to express their opinions about these things which they are most happy to do. And then you tell them that as they can see, sociology concerns itself with troubles with evil. Then you make a little joke about how if there weren't any social problems sociology profs would be out of a job and they laugh and you love them very much.

the students

Then you hand out index cards and you ask them to fill them in: name, last name first, course, major, and what they actually intend doing after they graduate. That is to say, one finds out that some pre-meds do not intend being doctors at all (it is surprising how many young men of high ideals and I.Q.s decide not to become doctors after they come into contact with some of the less desirable aspects of the profession: commercialism, etc.); not all young men in the education school intend teaching, some will study law and some will enter the commercial world; but some pre-med students aspire to become teachers and some go away to be priests. And so it goes. In any case, it is important to know to whom you are talking. That is to say, if you have a class composed of ninety per cent pre-meds, you have a situation different from a class of education students or from the commerce and finance school. The calibre of student appears to vary from school to

school. The liberal arts man, one has found in one's limited experience, is intelligent, irregular in attendance, many times bored with one's lack of sophistication, sometimes hands in brilliant papers, and is the most widely read. The pre-med students, generally speaking, are the best students, many times, one feels, simply because they *have* to produce the marks to get into medical. They call one aside privately and make this known sometimes. But also they are intelligent and know how to work and they are willing to argue with one and so one likes them. The education students are . . . well, they get the lowest scores on those draft-deferment tests, I believe. Most of the football players are in this school. Did you ever try studying in a warm room with the radio going after a heavy meal for which you have worked up a huge appetite on the practice field on a cold October afternoon? Commerce and finance students as a group have few intellectual interests as such. They have a pleasant four years; they need the diploma for that good job with National Abomination of Desolation, Inc.

One young man, a fine young man, really, a husband and a father, brought his exam up to the desk and sort of stood there for a moment wanting to say something or wanting me to say something; so I said something about graduation, and he said yes or something and then I said something about his being all set for the future and he said, You know what I'm going to do starting next Thursday, Mr. Stanley? And I said, no, I didn't. And he said, looking me square in the eyes, and with an infinitely unhappy look on his face, I'm going to sell toilet paper. And the Holy Ghost, so that I might be exercised in the virtue of humility, didn't give me any words, so I mumbled and squirmed and didn't rise to the occasion at all.

Then sometimes there appears a physics major or an engineer and they are usually pure joy because they are intelligent and interested and know how to work and want to learn something; but they are indeed rare birds.

when sociology began

The next time the class meets, you ask them what sociology is all about and you get them to repeat what you have said the last time, filling in the lacunae yourself. Then you ask them, Where does sociology begin? How far back does one have to go? You try to get some to say that one has to go back to the nineteenth century or the Renaissance or the fall of Rome or in the invention of the wheel or something and then you say, no, no it goes back much further than that. And this is what you say.

In the beginning was the Word, and before the beginning there was just Power and Love and Truth and Holiness. You speak about the Happy Trinity and the "necessity" for all things to express themselves. And you tell them of the creation of the angels and their purpose and the purpose of all creation. You tell them of the fall of the angels and the role of Satan in social problems. And the first assignment you make is the reading and reporting on the first three chapters of the Book of Job. This leaves them speechless, confused, and displeased. But this is good because it means that there is a minimum lethargy. It is also good because it establishes good order: your first assignment has been a study of Revealed Truth in Scripture; this is symbolically very important. You tell them that there is no reason why one should restrict himself to any area of truth; we intend using everything and anything at our disposal, both revelation and knowledge arrived at through reason. Then you continue the lecture with the creation and fall of man and its sociological importance. Then comes the murder of Abel by Cain and the question, Am I my brother's keeper? You proclaim this the prime sociological question, and you recall this from time to time during the year. Next comes the Incarnation and the Crucifixion-Resurrection-Ascension and its sociological importance. You then pause and pick up your New Testament and quote therefrom. This is the first quotation, and symbolically, also, it is from Sacred Scripture. This is important; it establishes the proper hierarchy. Classes are closed with the prayer: "Our help is in the name of the Lord, Who hath made heaven and earth."

sociology a synthesis

Next time you give a definition of sociology. (It should be pointed out that many times the above will take more than two class meetings, as there is likely to be much challenging argumentation—except in the case of nuns.)

We say that sociology is a practical, synthetic, dynamic, social science, employing the empirical and teleological methods, to attempt the discovery of the bases and processes of human group association in order to uncover the causes of the social conflicts of men so that the person may better develop his capacities of soul (personality) by taking fuller advantage of his heritage, improving his environment, and co-operating more easily with grace. This is explained in detail.

Then you start a series of lectures on the nature of man: rational being composed of body and soul, being careful not to belittle the body. Nature of the soul; intellect and will; *operatio*

sequitur esse and what are the spiritual operations of the soul. You prove the freedom of the will; you assume nothing; neither is any of this given the detailed treatment it would get in a philosophy course. Sociology is a synthesis; we *use* the other sciences. Next come right, duty, justice, grace, and person. The term *person* is given a lot of time, and we say that the radical principle of sociology is the dignity of the human person. This is given a great deal of time, everything being explained in great detail, and discussion being encouraged. As far as I am concerned the success of the entire course rests on the proper understanding of this, well, doctrine.

And what is this doctrine? Quite simply put, it rests on where man came from, where he is going, what his nature is and consequently the nature of his proper operations. The idea of every human person has existed from all eternity in the mind of God. This idea becomes incarnate at a certain point of time. While he is in time the person is supposed to bring his capacities of being to perfection, to help in a certain sense in his own more complete creation. While he is in time he is capable of being free, he has the capacity for liberty, he can know truth, he can begin to know the Creator, he can apply his bodily strength, his will, intellect, and imagination to base matter, and thus have the privilege of raising this matter to a higher degree of glorification. The human person can love, and he can co-operate with His Creator in bringing into being new persons—for adoration! He is meant to spend all eternity in an ecstasy of love and delight before the Face of Love and Truth, of Being.

no rage

You tell them that only when they realize this completely can they become properly enraged over social injustices. Actually, for the most part, they have little or no rage. How can you get excited over war and abortion and the oppression of labor and racism if you think that man is just protoplasm?

You try to tell them about liberty and the enemies of liberty: slavery and compulsory military service and the factory system and the welfare state and rugged individualism and lack of self-discipline and social sloth and irresponsibility and many others.

You tell them about the right and duty of work and what work is. You tell them about the rights and duties of property and importance for a widespread distribution of private *productive* individual ownership.

You tell them about the social unit: the family and its dignity and relationship to the individual and society and the

proper hierarchy of rights and duties. You tell them that it is the function and *raison d'être* of social agencies to aid the family; the state exists *for* the family and not the other way round. Of course all this time you are telling them about Father McNabb and Eric Gill and Father Furfey and others. You make them read and report on the *Catholic Worker*, *Integrity*, *Commonweal*, *Social Justice Review*, *Social Forces*, *Interracial Review*, *American Journal of Sociology*, and others. This introduction to the various periodicals is absolutely speaking one of the most important parts of the course. It is a revelation to them for which many appear to be sincerely grateful. Most of them never got beyond *Life*, *Time*, and *Quick*. A small minority might read the *Saturday Review*, *Harpers*, and others. In sociology a lot of what is newest is best. You make them read the book reviews too.

Next you tell them about holy mother State, and its proper place and function. Something is said about the proper relationship between the ruler and subject and law. Most have a completely amoral attitude toward civil law, believing that man has no moral obligation to obey the law. Something is said about the proper relationship between the Church and State and the latter's duty to worship, and so forth.

And the semester is half over.

Then come the usual inquiries into such subjects as the biological inheritance of man, the relationship between heredity, environment, and grace in the formation of man, culture, social interaction, race and so forth. And in the second semester the usual social problems of social ecology, capitalism, poverty, peace and war, and so forth.

besides lectures

Field trips are good, but not too many on the collegiate level. The Desert Fathers realized the importance of stability and I believe there is much to be gained in spending a lot of one's precious four years on campus as much as possible. Holidays could best be



used for such things as visits to prisons, hospitals, reformatories, slums, and so forth. Most of the men are from middle class milieus and have very little sympathy with the poor, or factory workers or oppressed groups even if they look at them. They have little compassion; they are completely un-Franciscan; they have much the same middle-aged attitudes as their successful fathers.

But the classroom is not the only nor perhaps even the best place for teaching sociology, especially if it is a large class. Perhaps some will not approve, but I say, invite the minority of interested students to dinner, or better get yourself invited first. Then go with them afterwards to drink beer for a couple of hours. Oh, how you learn! And perhaps you can get across some of your ideas, too. Walks are good, too, in the spring and the fall. You've got to establish a rapport and you've got to establish an adult relationship between two Christians or a Christian and a Jew. Jews, of course, are always in the group of good and interested students. All good things are gained by sacrifice, and what is the most precious thing a prof can sacrifice? His *time*! That is what one must give to the men and they'll blossom and bear fruit under the warmth of your love.

FOR TOMORROW

Black letters on journals
shriek despair,
mirror it on sallow faces;
the whirlpool of survival
churns too fast
for them to see beyond
engineered efficiency of steel;
gnashing mechanisms
drown the insistent voice:
". . . consider the lilies of the field . . ."

BARBARA L. SAMSON

BOOK REVIEWS

Religion for Adults

THE FAITH AND MODERN MAN

By Romano Guardini
Pantheon, \$2.75

The publishers of *What Catholics Believe* and *Leisure the Basis of Culture* have again gone to Germany to bring us

some grown-up Catholicism. This collection of short essays born under pressure at the height of the Nazi wave is an open-eyed and hard-headed consideration of some basic facts of faith as they meet the modern mind. There is no side-stepping in it, no waltzing around problems.

The circumstances in which the essays were written forbade evasion and made trite answers patently futile. And those circumstances were no more than a crisis-illuminated moment of the split world through which we, quite as much as did the Germans of ten years ago, carry the burden of faith.

A group of Christian writers searching for "ways and means of informing and strengthening the minds of bewildered and harassed people" hit upon the plan of publishing small pamphlets which could be distributed as letter enclosures in which they would offer "a restatement in terms of contemporary life and experience, of the eternal spiritual and humane certainties." These twelve essays which Father Guardini had contributed to the series before it was stopped "by devious means," were also delivered (at least most of them) as evening lectures in a Berlin church, "to an audience of the most varied background, including all denominations, threatened from without by air raids and from within by the ever-present secret police."

We are told that the essays were not planned as parts of an integral whole but grew spontaneously and separately out of questions asked by people in spiritual stress. Perhaps that is a help rather than otherwise. For each topic is gone at as if the entire defense of Christianity rested upon it.

The first is on "Adoration." And it doesn't try to be easy, although written for popular consumption. It plunges right into a lengthy quotation from the usually shunned book of the Apocalypse. It goes straight to discussion of the actuality of God's power and the necessity of adoration.

Then we come to an extremely valuable consideration under a rather surprising title, "God's Patience." The lesson it contains would make the book worth-while if it contained nothing else. Too many of us want to run God's world for Him. Things wouldn't be the way they are if *we* were in charge! But *Is*ness isn't ours. It's His. Why doesn't He do something about it? Father Guardini is not afraid of such a question. He writes: "God is all-existing, almighty, perfect, eternal—the world is limited, imperfect, transitory. How can God care about the world? How could He have created it, or having created it, continue to put up with it? Let us beware of giving too glib an answer. Let us give the question full rein. Let us feel the danger within it, the threatening darkness which it draws about our existence. . . . If existence had to extend through ages of becoming, why was not the essential part of it created at the very beginning, carrying within it its meaning and gradually unfolding it? . . . Why do I have to be as I am? Why do I have to exist at all?"

From questions like these we are read a lesson on the fact of God's patience and pointed a moral on the need of some in ourselves: "A man who takes as his standard the perfected forms of inanimate objects feels the behaviour of living beings to be unreasonable. . . . Such a man feels the urge to re-organize things, to economize time, energy, materials and ideas. He attempts to conform life to expediency. . . . He is unwilling to allow life to proceed along its own lines. He has no patience with it."

How refreshingly true all this rings! We—we have always so much to do in such little time. But God—He just takes His time!

The book is a frustrating one to review. You want to start writing about it ten different ways, taking a different essay each time as your main topic. There's one on "Providence," another on "Revelation as History" to take us further into the mystery of God and the world around us. There's one on "Faith and Doubt in the Stages of Life" to take us into the struggles of our own spiritual lives and the mechanism of that loss of faith—often hidden under lip-service conformity—which informs the dead soul of our nominally Christian civilization.

There's one about "Dogma" ("Dogma is final and absolute—is not this contrary to Christianity, the religion of inwardness and of love?") one about "The Adversary" ("This kind of thinking (that Satan exists) seems to us questionable, muddy; we should like to keep the figure of Jesus pure of it . . ."), others about "The Lordship of Christ," "Faith and Overcoming," "The Saints and Purgatory."

You should read this book, if only out of gratitude to a theologian who doesn't believe that difficulties cease to exist if you don't talk about them.

JIM SHAW

Lead Kindly Light

NEWMAN'S WAY
By Sean O'Faolain
Devin-Adair, \$4.50

Our time is not all shadow. The renaissance of our day of Christian humanism comes as a providential answer to the inhuman secularism of the age. The emergence of the creative scholar and the scholarly maker is a new thing in the modern world and I believe it is a thing of hope. Sean O'Faolain's book on Newman is thoroughly researched, fully integrated, throbbing with human reality. The book covers the first half of the long life—from birth in 1801 to conversion in 1845. The account of a spiritual genius, in his struggle with his environment and with the limitations of his own extraordinary character is wholly credible. The spiritual man is handicapped not only by the earthiness of his fellows but by his own imperfect grasp of material reality. Until God teaches him compassion, regard for the wounded *compositum*, there is a tendency to angelism which could conceivably end in diabolism. In Newman's case it seems evident that God did not intend him to escape. He is of the chosen. It was not a frustrated angel that wrote *Gerontius* but a whole and holy man, a man at peace with the Incarnate God. O'Faolain does full justice here to spirit and flesh. Newman's family and associates come compassionately to life and Newman's aberrations are not concealed, but also the drive and reach of the great spirit are wonderfully evoked. Newman is not less for being the child of man, and God is glorified in his stormy pilgrimage. The adventure is in grace and the angels never far away.

J. E. P. BUTLER

The Priestly Life

CHRIST, THE IDEAL OF THE PRIEST

By Abbot Marmion, O.S.B.

Herder, \$4.50

This posthumous work of the famous Abbot Marmion completes a trilogy begun in *World*

War I, the other works being *Christ, the Life of the Soul* (1918) and *Christ, the Ideal of the Monk* (1922). Marmion, who died in 1923, wrote nothing himself for publication. The first three of his volumes, including *Christ in His Mysteries* (1919), were edited by one of his monks with the help of notes taken at the Abbot's conferences. During his life Marmion edited and revised every line. The plan of the present book was outlined as far back as 1918. After his death numerous notes, written in his own hand, on the priesthood and the sanctity of the priest were found among his papers. The present volume was edited by an anonymous confrere after the manuscript had been reviewed by some of his living disciples, familiar with his thought and style.

The Abbot of Maredsous had a distinguished and variegated career. He began his priestly life as a Catholic curate in Dublin (1881-82) and served four years as a professor of philosophy in a diocesan seminary before he entered the cloister. He was not long past his novitiate when he undertook the lifetime work of giving retreats and conferences for parish priests. It was during his ten years as a professor in Louvain (1899-1909) that he acquired his continental fame among the clergy, becoming the most famous spiritual director of his time. Cardinal Mercier took him as director and Cardinal Bourne brought him to England on many occasions. As late as the time of Cardinal Suhard do we find his direct influence, being used freely by this contemporary Archbishop of Paris in drawing up the now famous pastoral letters of Suhard's reign.

In Marmion's thought, the priestly life, like the Christian life, must be dominated by Christ. When he was preaching a priest's retreat it was not his aim to establish a particular line of theological teaching or to inculcate a number of pastoral directions or to inaugurate detailed examinations of conscience; he was trying to introduce his listeners into that atmosphere of faith in which his own soul dwelt. This whole book is an enlarged or extended retreat covering the nature of Christ's priesthood and our own, the personality of Christ and Mary, the virtues necessary, and even practical rules of conduct for the priest. The appendix contains thirty pages of extracts from the pen of Marmion himself written during his life on a variety of subjects from faith to the Mass.

To review this book fairly would require the mysticism of a contemplative, a quality far beyond the spiritual development of the present reviewer. For this reason I hesitate to make any negative criticism, since such criticism would probably manifest more my own lack of understanding than any imperfections in the book. To be candid, however, I must confess that I found the book, like most edited works, too wordy. It seems to me that Marmion's penchant for introducing scriptural quotations is overdone, particularly since some of the quotations are superfluous and only slow up the development of the thought, not to speak of the reading. However, I intend to take the book along on the next retreat I make, which is probably the best compliment I could pay it.

REV. GEORGE A. KELLY

Studying Man

SOCIETY AND SANITY
By F. J. Sheed
Sheed & Ward, \$3.00

Since the basis of any sane society must be rooted in the cohesive cells of the family which in turn depends on the individual integrity of its constituents,

Society and Sanity logically falls into three major divisions: Man, the Family (Marriage) and the State (Society). Obviously the touchstone of the whole discussion must be man. For man does not grow out of society but rather the contrary. Strictly speaking man is not social because he is endowed with a nature destined to a social existence; he is not social because he is born into a society. He is social because he requires society to perfect his nature. That is to say, society is at the service of the individual, facilitating his self-development, seeing to it that his terrestrial life is well-organized and in perfect harmony with his fundamental aspirations. There is little use in drawing up plans for a well-ordered civilization without first having made a detailed study of man. Marx did it; George Bernard Shaw would like to have done it and countless Utopians are continually doing it. But it never works. Writes Sheed: "You cannot intelligently decide how anything should be treated until you are quite clear what the thing is. You cannot know how man should be treated until you are quite clear what man is . . . in the social field the final test must be what *man is*." The essentially dynamic and phenomenalist philosophies of our day fail to grasp this fundament. They only busy themselves with the modes of *acting*; rarely, if ever, do they bother with the modes of *being*. They concentrate their energies on the peripheral "how" without touching upon the central question of "why."

But what is he? For an age unequalled for its diversified opinion on the answer to this question, Mr. Sheed sets about clarifying the issue by establishing a keen distinction between Man Essential and Man Existential (the same distinction will serve later on in relation to Marriage). Not only must we know what man profoundly is but we must know what he is as we meet him. By nature man is rational, but he doesn't always act that way. Essentially he is made in the image of God, but existentially it doesn't always show. A study of both aspects is necessary. To elucidate further his view of man, Mr. Sheed passes in review the principles of Reverence, Realism, Law and Love. Later on these are confirmed by developments on Liberty, Equality, and Personality together with a brief orientation on Marriage (both Essential and Existential).

In the third and principal section of the book we see how the delicately balanced interplay of these ingredients of man's nature reach their full *épanouissement* in Society. The author's remarks as regards the differences between Society and State, Social Fact and Political Order, Nationalism and Patriotism, Caesar's rights and the citizen's rights are especially instructive. From many points of view the most enlightening chapter of the whole book is the last one in which Mr. Sheed treats of the vital principle of all Society: Religion. The vitality of a society depends on the life of the men that form it and man's life has its origin in the Life that is Light. There is a universal sentiment abroad today for a "bigger and better world." This cannot be had, contends Sheed, "without a clear vision of human life, its origin and direction and goal, what in fact it signifies, with suffering and death seen in their place and function—

suffering as usable for increase of life, death as gateway to fullness of life." Christ came to give us precisely this kind of vision.

Mr. Sheed has aimed high and he has acquitted himself with honors. Throughout he steers an even course between the Scylla of windy speculation on the one hand, and the Charybdis of banal repetitions on the other—an accomplishment of no little merit in a book treating the vast enigma of contemporary society. Minor criticisms, however, can be levelled at the work. It lacks, for example, the constraining logic of its companion volume: *Theology and Sanity*. The author's style, although consistently inspiring and piquant, is often rambling and diffuse—particularly in the last section. But the final picture that emerges from the discussion is indisputably clear and definite, and justifies admirably any minor defects.

BERNARD G. MURCHLAND, C.S.C.

Sex Education

PARENTS, CHILDREN AND THE FACTS OF LIFE

By Henry V. Sattler, C.S.S.R.

St. Anthony Guild Press, \$3.00

From the standpoint of a parent who hasn't had the time or opportunity to read everything available on sex education for both parents and children, I would be quite content

to use Father Sattler's text as my one source. In the first place, it contains what will startle a lot of people as surprisingly explicit passages from the Encyclicals of Pius XI and XII on sex education of children, leaving no doubt about the obligation, the attitude of the parents, the precise starting point (infancy), and positively forbidding any begging the issue, lying or evasion.

The rest of the book develops the principles in the Encyclicals, gets right to the point, and starting with the first interest of the infant in his body follows the whole course of sex development up to marriage preparation. It is clear, sympathetic and does not err on the side of "much talk but not enough technique." It abounds in technique, and there are two excellent chapters on the moral content of Catholic sex education which should be musts for all parents if they are to prepare the minds of their children to understand their bodies, the moral law and exactly what is a violation of it. As far as I am able to judge, all the problems are anticipated: the differences between chastity and modesty, temptation and consent, scrupulosity, venial and mortal sin, personal modesty and modesty concerning others (immodest clothes, etc.), behavior on dates, behavior for engaged couples, petting, companions, pin-ups, literature. All these are discussed in a way that burns off the fog of squeamishness and mere disapproval and reveals them as problems normally met in the process of growing up. The author makes the differences between boys and girls very clear. He emphasizes the importance of prayer and the Sacraments, but also warns against the use of reception of the Sacraments as a parental yardstick for keeping track of a child's behavior, even advising that a child who is struggling with a difficult temptation or habit be *encouraged* to seek a strange confessor and, if need be, break his fast rather than receive Communion unworthily in an effort to duck parental suspicion. As important as anything he says is this warning of the delicacy and understanding needed in the parents' approach, his warning that

encouragement and help will be far more fruitful than clubbing children over the head with the threat of serious sin.

There is a frightening chapter on the dangers to purity, but forewarned is forearmed, and chapters on the emotional, psychological and physiological aspects involved are very complete. The latter will be an excellent source for parents still cowed by the use of proper anatomical terms. An excellent bibliography and index are included. Every stage of development treated is accompanied by examples and cases for discussion at the end of the chapters. One closes the book with the conviction that he knows now what he is faced with, that it is not an impossible task and with the help of love and grace, he can see it through successfully.

MARY REED NEWLAND

Liturgical Worship

OF SACRAMENTS AND SACRIFICE
By Clifford Howell, S.J.
The Liturgical Press, \$2.50

The spiritual outlook of the early Christians was joyful, communal, Christocentric. In contrast, people

now live in a welter of individualism, sentimentalism, emotionalism, sensationalism, and fear. Their spirituality is ill-balanced as it is formed exclusively by private devotions.

In *Of Sacraments and Sacrifice*, Father Howell emphasizes the importance of communal worship by means of the liturgy which is the public worship of the Mystical Body of Christ, Head and members. Belonging to the Body of Christ is the basis of the liturgy. The most important form of worship, the Mass, is one act of worship by a body of people, not a sum of individual acts of worship by individual persons. As members of the Mystical Body, the laity must not be just spectators; they must take active part in the Mass and at the proper time offer themselves, mind and heart, soul and body, joys, sorrows, fears, love, and adoration—their whole selves. "At the consecration God puts value into our gifts. They are the Head and members offered to God. They are the perfect gifts."

It is pointed out that there are many difficulties in getting people to take part in corporate worship. For instance, the priest, choir, and altar boys take over the duties of the people. The laity no longer even know what their parts are (and if they did, wouldn't be allowed to do their proper share). Another difficulty is that Mass is not said in the language of the people. It is presented in an alien form appealing to the cultivated, rather than to the average. (Average and below average souls are important too.)

Aside from these external obstacles, the people themselves are apathetic and ignorant. If they read *Of Sacraments and Sacrifice* they would no longer remain so. They would be aware of their dignity as members of the Mystical Body and realize their responsibility to the whole Body and know, for example, that the Body is undernourished when they, its members, refuse Communion, the return-gift which God offers them and wants them to take. They would enter the church with love, joy, and a tremendous interest in what they are doing, rather than with boredom.

I say this because Father Howell puts real meaning into every part of our worship. His book is never dry, never dull; it has a popular style, full of punch and wit. It is truth, presented simply and sincerely.

PEGGY SHORT

The Poet of Happy Men

CHAUCER

By Raymond Preston
Sheed & Ward, \$4.50

The avowed purpose of this work is to interpret Chaucer for the reader of the twentieth century; it is, therefore, not a ready handbook of dates and lists of works and timeworn

statements about the poet: neither is it a highly technical piece of "research" writing, giving new "light" on Chaucer or offering to wipe clean the slate and start a whole new era of Chaucerian criticism. It is simply a calm, cultured, pleasant discussion by a man who loves this "sanest of English poets"—and induces you to do the same. You are not to imagine that the work is in any sense elementary or "easy": the tone of the volume is set by the very witty and clever "dialogue" which for ten pages chats about the various critical approaches to Chaucer over the centuries. Then, as you launch into the volume proper you find that Preston is talking to and for those for whom the works of Dante and Boccaccio will have a ready meaning and to whom the *Romaunt of the Rose* and "*amour courtois*" are not entirely new terms. I see that—according to my habit—I have written on one page this trite but certainly true note: "A quiet, thorough, yet pleasant sight-seeing tour, with good taste and no great shouts of advertising."

Interpreting Chaucer for the modern reader, Preston explores the temper and texture of the fourteenth century, in which this man lived; he plumbs for the soul of the poet who wrote such calm and beautiful and enduring verse, who wrought so surely and sanely and laughed in an age that had much of turmoil, anxiety and distress. The reason for this remarkable balance and serenity of Chaucer, Preston finds in the great psychological soundness of the Middle Ages, for "Chaucer is the poet of men happy and humble in God's world."

Preston quotes aptly and liberally from the F. N. Robinson edition of Chaucer. I think I should imitate him and give you an excerpt from the pages of this commentary. He handles very well the ticklish point of Chaucer's "satire" and his dealing with "abuses." "It is not easy, with the Reformation between us and Chaucer, to understand his assured serenity in the face of the Monk and the Friar: one modern apology is to praise his 'satire,' another to praise his 'tolerance,' and both miss the mark. The Friar, for a reader today, is the more difficult case; here Chaucer was taking the original course of reviving a figure done to death, not only in pulpit prose, but in verse as long ago as the *Romance of the Rose*, even before its later instalment. Instead of flogging a dead horse, he was brilliantly reanimating it. One way of appreciating Chaucer's Frere more fully is to examine the Cathedral building of fourteenth century England, and consider whether it was produced by a people quaking at schism, heresy and corruption."

You may have your own ideas on the solution of the marriage problem posed in Chaucer, but you will agree with Preston that "the Wife of Bath will always remain, but not always robust or even instructed: at present she attends the night club at home and abroad reads *Vogue*."

If you love Chaucer, you'll want to read this book; if you read this book, you'll at least begin to love Chaucer.

A. P. CAMPBELL

Scripture Study

COMMENTARY ON THE GOSPELS

By Ronald Knox

Sheed & Ward, \$3.75

Only a person having a scholarly knowledge of Aramaic, Hebrew, Greek, Latin, and English could adequately

review this book. Only such a one could possibly challenge the author's interpretations of Aramaic and Greek verb forms or Hebrew idioms. One would also need to be equally well read in the Old Testament and the Fathers. The average Christian considers that if, during his life-time, he has read the Sacred Scriptures through from Genesis i to Apocalypse xx:21—which reads, "May the grace of our Lord Jesus Christ be with you all. Amen"—he has done well indeed. Monsignor Knox, of course, not only read the Scriptures through many times, but he has read a great number of the manuscripts, many of them variant, from which the book now known as the "Bible" has been composed; this enables him, therefore, to give us uninitiated ones an entirely new look at what this "Book" is.

The Monsignor, it appears, manages always to keep an attitude of looking anew at his subject, and one is reminded a little of the picture Chesterton draws in his biography of St. Francis of European Man at the end of the "Dark Ages": "He stood up in a transparent dawn looking lovingly and fearlessly at the world about him, delighted at what he saw." Monsignor Knox stands before the Holy Book lovingly and with a fearless critical analysis that is clean and new. The gaze of most men is not sufficiently loving to be as keen as the subject merits.

In this book one is shown once again that not only does our God write with crooked lines, but He uses dull instruments as well. Neither *literatti* nor *cognoscenti* nor *intelligentsia* would be the apt adjective for the Gospel-writers, so Our Lord's words were taken down in what appears to be a rather sloppy manner—by those who were actually there. Mark probably wasn't, and some believe that Luke and Mark got their material from Matthew, or perhaps all three Synoptists got their material from a fourth unknown source. All this is controversial territory; in any case in many places the Evangelists do not agree and this gives rise to difficulties. And that is the key word for the whole book: *difficulties*.

A couple of years ago the author wrote a book which he entitled *Enthusiasm*; surely he must have been tempted to at least sub-title this one *Difficulties*; the word occurs on almost every page. Some of these difficulties—as has been indicated—are due to the ineptitude of the Gospel-makers themselves. Still other difficulties can be laid at the feet of careless copyists; or worse to naughty and fearful copyists who have taken it upon themselves to edit, interpolate, and delete passages or lines or words they probably thought would give scandal or give rise to heresy. Other difficulties are caused quite simply by the laborious attempt to make a faithful translation of the poetic, mystical words of Jesus.

Whom is this commentary for? That is one of the difficulties. The author himself says it is not for his peers; it is, therefore, in some sense meant to be "popular." But one hardly conceives it as being suitable for the "average" Christian sitting down to do his fifteen minutes of Scripture. Perhaps seminarians will appreciate it, and non-busy priests; perhaps too

a lay study group could use it, and some Protestants. It's a good book, and we are promised a companion volume for the rest of the New Testament.

JOHN STANLEY

HISTORY OF THE OLD TESTAMENT

By Dr. Paul Henisch

The Liturgical Press, \$6.50

When the editor of *Integrity* sent me this book to review I figured it was a case of mistaken identity.

This was a book to be reviewed by a priest-theologian, not by me with my limited knowledge. But I held onto it, waiting until a qualified review appeared somewhere, so that when I wrote mine I wouldn't be making mistakes that for more qualified persons would appear obvious.

But I didn't find any reviews on the book anywhere and here I was all alone. But I got to thinking about it and I decided maybe I'm the right fellow to review it after all. This isn't a book just to be enjoyed by theologians and historians, this is a book that gives an ordinary guy like me a knowledge he didn't have before.

When you come right down to it most of the history of the Old Testament is to be found in the Old Testament. There are other sources on which you can draw but they merely supplement the Old Testament story.

What the author has done is to present the Old Testament history in a clearer and more complete form, in chronological order, interpreting and commenting on disputed points. It is a fascinating book because the Old Testament story is fascinating.

My work is apologetical—on kind of a superficial level—and I was particularly interested in the discussion on creation and on the canonical basis of the Old Testament. The non-Catholics who come to me are interested in these problems. They want to know what Catholics believe about the Creation—both of the Universe and of Man. The author goes into the problem thoroughly and for me this was the most interesting part of the book. Non-Catholics ask me, too, why it is that the Catholic Bible has more books than their Bible and Dr. Heinisch has an adequate discussion of the deutro-canonical books and their origin and authority.

Oh, yes, Frank Kacmarcik did some 25 illustrations in this giant, almost 500 page, volume. You're probably familiar with his work from the cover designs of *Worship*. A fellow once told me, "If you like his kind of art you'll like his kind of art." I do, so I did.

DALE FRANCIS

Political Thought and Practice

ESSAYS ON CHURCH AND STATE

By Lord Acton

Viking, \$6.00

Political consciousness is on the increase. This is an area of life with which the Catholic cannot afford to remain

unfamiliar. However poetic and intuitive may be our repugnance for certain unhappy aspects of modern living, the reform of these waits upon our developing a mature political sense. Short of force, what instrument of reorganization do we have other than politics?

Group action, especially on the local rank-and-file level, is one of the happier signs of the times. The labor-unionist, the co-op member, each little guy in each little local council, finds himself wrestling with political theories identical with those that have plagued statesmen since the advent of parliamentarianism. I am sure, for example, that the average Joe who has taken a course in parliamentary procedure at one of our Catholic labor schools, and tried to apply his skill in his union hall, has far more sympathy and understanding for the otherwise bewildering maneuvers that go on in the U. S. Senate and the U. N. than previously. There is an art and a science that goes with political persuasion, for which there is no other substitutes, if one hopes to avoid the tyranny of unilateral action.

Thus, this book under review can be of practical interest today to many who are by no means historians or scholars. Lord Acton, living during the last half of the last century was a Catholic, liberal for his times, whose main preoccupation as a student and editor was with the question of morality and politics. The essays of which the book are composed deal with theories and decisions which animated medieval and post-Reformation Europe in regard to ecclesiastical government, civil government and, oftentimes, the relation between the two. Although Acton was in the forefront of those who advocated a more scientific approach to history, his willingness to deal lengthily with the subtleties and crosscurrents of affairs indicates an impatience with easy formularizations, such as those that characterize our contemporary approach to politics. The relation of Church and State, for example, incorporates so many considerations of inter-dependence that each age must prudently work out the solution for itself. Some principles exist but certainly there is no formula. The historical incidents with which he concerns himself reveal a pendulum swing all the way, in some instances, from the reduction of civil leaders to the position of being mere altar boys, to the extreme of making bishops and priests little more than civil servants.

This question of Church and State which is to a great extent a question of hierarchy and laity is a perennial concern. The simple separatism of the Blanshards is a cutting of the baby in halves, and will never satisfy those who desire a vital unity. The Catholic layman who is at one and the same time loyal to both parties, and member of each, while desiring distinction and autonomy, would prefer something less drastic than complete divorce.

Lord Acton gives these matters long consideration. His one essay on the U. S. Constitution and its evolution is a splendid treatment of democratic action.

ED WILLOCK

NEW BEGINNINGS IN HIGHER EDUCATION

is the title of an article by Willis D. Nutting in the May 1951 issue of INTEGRITY. A limited number of copies is still available. Send 25¢ to INTEGRITY, 157 E. 38th St., N. Y. 16.

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